

# KINH VỀ BỐN CÁCH PHÁT TRIỂN ĐỊNH

Samādhībhāvanāsutta · AN 4.41

Pāli gốc + English (Bhikkhu Sujato, CC0)

## LƯU Ý NGÔN NGỮ

Tài liệu này chưa phải bản dịch tiếng Việt. Thư viện giữ nguyên Pāli và bản Anh nguồn mở để bảo đảm đúng nguồn và quyền tái sử dụng.

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# PĀLI GỐC

Anguttara Nikāya 4.41

5. Rohitassavagga

Samādhībhāvanāsutta

“Catasso imā, bhikkhave, samādhībhāvanā. Katamā catasso? Atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati; atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati; atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati; atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati.

Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati? Idha, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati.

Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati? Idha, bhikkhave, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ adhiṭṭhāti—yathā divā tathā rattiṃ, yathā rattiṃ tathā divā. Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṃvattati.

Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati? Idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti; viditā saññā ... pe ... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati.

Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati? Idha, bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati: ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati. Imā kho, bhikkhave, catasso samādhībhāvanā. Idañca pana metaṃ, bhikkhave, sandhāya bhāsitaṃ pārāyane puṇṇakapañhe:

‘Saṅkhāya lokasmiṃ paroparāni,  
Yassiñjitaṃ natthi kuhiñci loke;  
Santo vidhūmo anīgho nirāso,  
Atāri so jātijaranti brūmī’”ti.

# ENGLISH — BHIKKHU SUJATO

Numbered Discourses 4.41

5. With Rohitassa

Ways of Developing Immersion Further

“Mendicants, there are these four ways of developing immersion further. What four? There is a way of developing immersion further that leads to blissful meditation in this life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

And what is the way of developing immersion further that leads to blissful meditation in this life? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is the way of developing immersion further that leads to blissful meditation in this life.

And what is the way of developing immersion further that leads to gaining knowledge and vision? It’s when a mendicant applies their mind to the perception of light, focusing on the perception of day: as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

And what is the way of developing immersion further that leads to mindfulness and awareness? It’s when a mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

And what is the way of developing immersion further that leads to the ending of defilements? It’s when a mendicant meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’ This is the way of developing immersion further that leads to the ending of defilements. These are the four ways of developing immersion further.

And it was in this connection that I said in ‘The Way to the Far Shore’, in ‘The Questions of Puṇṇaka’:

‘Having appraised the world high and low,  
there is nothing in the world that disturbs them.  
Peaceful, unclouded, untroubled, with no need for hope,  
they’ve crossed over rebirth and old age, I declare.’”

## NGUỒN VÀ GIẤY PHÉP

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